

# CHRIST CRUCIFIED,

THE SUM AND SUBSTANCE OF THE SCRIPTURES.

## A SERMON

PREACHED

BY THE REV. ROWLAND HILL, A.M.

ON WHITSUNDAY, JUNE 8, 1783, AT THE OPENING OF SURREY CHAPEL.

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But we preach Christ crucified, unto the Jews a stumbling-block,  
and unto the Greeks foolishness; but unto them which are called, both  
Jews and Greeks, Christ the power of God, and the wisdom of God  
—1 Cor. i. 23, 24.

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But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.— 1 Cor. i. 23, 24.

**T**HROUGH the abundant mercy and providence of a gracious God, we this day enter upon public worship in this place ; may it prove the beginning of happy days to thousands who are already born of God, and the cause of future joy to tens of thousands who are now dead in trespasses and sins !

I take it for granted the majority of my congregation believe the immortality of the soul, and that the Bible is our only directory to a blessed eternity. How great the charge of immortal souls ! Well might an apostle cry out, “ Who is sufficient for these things ? ” It is happy for us that it is written, “ Our sufficiency is of God,” 2 Cor. iii. 5 ; and while, with a trembling heart, I undertake this solemn work, I bless God for the promise given, “ As thy days, so shall thy strength be,” Deut. xxxiii. 25.

The subject is chosen, as it will direct me to consider the substance of those leading doctrines of the gospel I mean to preach amongst you. Christ crucified may be said to be the alpha and omega of all the Bible ; not a promise is given, but it refers to him ; not a threatening is pronounced, but he is represented as a covert from the storm, and a refuge for the guilty ; not a prophecy is revealed, but the testimony of Jesus is the spirit of prophecy ; not one mystic institution was ever ordained, not one bleeding bullock, nor slaughtered lamb, ever stained a Jewish altar, but what was meant to represent a crucified Redeemer, as the Lamb of God, slain from the foundation of the world. All the lives of the patriarchs, filled with providences curious and instructive, manifest the fulness of his grace,

and while we read with a pleasing surprise the tenderness of a forgiving Joseph to his returning brethren, the meekness of a Moses, the strength of a Samson, the patience of a Job, the wisdom of a Solomon, at once we see all their excellences as faint emblems of him in whom dwells all the fulness of the Godhead bodily; of him who stands as the Creator of each inferior star, while, shining forth with his own native glories as the Sun of righteousness, he appears the only light of a benighted world: without this light how great would our darkness be! Need we stronger proof than what is given in the two first chapters of this epistle? Read them at your leisure, and see with what a force of reasoning the apostle dwells upon the subject, proving that the very wisdom of the world is foolishness with God; and that it is impossible for the mere carnal or unenlightened mind to comprehend the glories of the spiritual world: for “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them; because they are spiritually discerned,” 1 Cor. ii. 14. But should some judge further evidence to be necessary, let the history of the heathen world at large be brought as a confirmation of the need and blessing of revelation, wherein all the wisdom of the wise, respecting the knowledge of God, is proved to be arrant foolishness. Attend to the absurdities that disgrace the system of the wisest philosophers, when devoid of this revelation. Of what avail was all the learning of Rome and Greece, to prevent them from framing to their darkened and vain and foolish imaginations, deities preposterous and detestable? While every vile lust and monstrous abomination was even deified for their adoration, there was scarcely an idea to be found among them of a God of those infinite perfections that the Bible reveals. And if such was the condition of the more learned and civilized part of mankind, no wonder that we find the rest of the fallen race, if possible, still more deeply immersed in this universal ignorance of God. The unhappy mariner tossed about in the midst of the ocean, without either chart or compass, and made the sport of every variable wind, cannot represent to us a deeper scene of misery and distress, than we should sustain were we deprived of this blessed book. The Bible alone holds forth a God of infinite purity, eternal justice, and endued with all possible perfections. May we not, therefore, conclude the



Bible to be the most invaluable blessing that ever God vouchsafed to man? and will it not be my highest honour and greatest glory, to recommend this book to you as the main object of your studies and delight, and to adopt it for myself as the only directory of all my public ministrations in this place?

But, however, these sacred records bespeak their own original. It is well known there is a tribe immersed in idleness and dissipation, consequently by no means worthy to be classed among the most thinking and learned of the day, who, for want of real argument, are glad of the weapons of banter and buffoonery against the blessings of revelation. It is matter of consolation to the serious mind, that God has not left himself without witness respecting the authenticity of his own book. The fulfilment of prophecy in particular is the grand external argument that leaves the world without excuse. What person of an ingenuous mind can read some late admirable dissertations upon this subject by bishop Newton, and others, without having his mind at once filled with wonder and astonishment, and cleansed from every dreg of infidelity? Nor am I at all ashamed to stand up for the internal evidences of Christianity; neither shall the stigma of enthusiasm deter me from giving my testimony to a truth so profitable to mankind, and so perfectly consistent with the nature of the pure and holy God. Was ever system formed or thought of by man, promising to man the unutterable blessing of a change of mind, a change that transforms every degenerated faculty of the soul “from darkness to light, and from the power of Satan unto God?” Yet the Bible abounds with promises of this sort. What else can be the meaning of these various phrases, the circumcision of the heart, a new heart, a heart of stone exchanged for a heart of flesh, a new creation, a new nature, a divine nature, a spiritual mind, a new birth, a putting on the Lord Jesus, abiding in him, and dwelling in him, a being one with him, &c.? What, I say, can be the meaning of all these various phrases, unless they are interpreted as God’s gracious design of putting his own pure and holy Spirit into the sinner’s heart, as a glorious living principle, to lift him up above the world, and to enable him by his external behaviour, while here below, to adorn the doctrine of God his Saviour in all things? I am bold, therefore, to conclude, these are promises which

none but God could truly give, since none but God could possibly fulfil them; may such as believe them, prove their fulfilment by living to his glory!

In vain, therefore, do the witlings of the day employ their pigmy powers in nibbling at the supposed absurdities of some of the miracles, or some fancied mistakes in chronology, while such pregnant proof can be produced, that the book we preach from is the book of God.

Nor should they be so unreasonable to expect others to be infidels, while it remains a matter of doubt whether they are infidels themselves. The integrity of the profession of far too many of them cannot but be suspected, while the debauchery and dissipation of their lives, and the profligacy of their manners, give the world all imaginable reason to conclude, that when they say they do not, they mean, they dare not believe.

An ignorant and a profligate deist is a character, of all others, the most contemptible. Imagine a little novice in learning laughing at the Commentaries of Julius Cæsar, scorning to suffer his noble understanding to be duped by such idle tales, and pitying the credulous multitude that are so infatuated as to believe them; equally insignificant is that man's character, who laughs at a book, the authenticity of which he never examined, while such as have found sound learning to be an excellent handmaid to religion, conceive that no stronger proof can be brought for the authenticity of the Commentaries of Julius Cæsar, than has already been produced for the word of God.

But enough of this. Christ crucified is the subject of the Bible; and this Bible we conclude to be the word of God. I have already hinted, that this is the only subject which I mean to know amongst you. You ask me what is to be understood by preaching Christ crucified? First, concerning the person of Christ,—and herein I am most firmly persuaded respecting his Divine nature,—he is the everlasting Jehovah, Creator of all things, God over all, blessed for evermore. Now this I apprehend to be as plainly revealed as the existence of a God. First, to him all the powers of creation are ascribed; but the brightest among angels cannot create an atom, or give existence to a worm; as creatures they are nothing in themselves, for “in God they live, and move, and have their being;” not such a being as our God and Saviour the Lord Jesus, he

was the Creator of all things, consequently the Creator of angels. St. John says, "All things were made by him; and without him was not any thing made that was made, and in him was life," John i. 3, 4. Paul adds his testimony to that of John; for unto the Son he affirms it is said, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish; but thou remainest; they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail," Heb. i. 8—12. But lest some after all should ignorantly mistake him for the framer of the building, by the superior orders of God his Father, and not the actual Lord and possessor of the building itself; even herein this sacred truth is astonishingly guarded by the same apostle, who assures us, that not only by him, but for him, "were all things created," Col. i. 16. All worlds were made by his great decree, and are upheld by him as their eternal Lord. All their vast inhabitants, from the meanest reptile to the highest seraph, are the workmanship of his hands, and still subsist by his almighty care. Thrones, dominions, principalities, and powers, were brought into existence by him and for him, and by his eternal providence they still exist to bespeak his boundless praise. Cavils in abundance, it is well known, have been invented to invalidate the strongest arguments upon this subject: thus far is undoubtedly evident, that from the plain reading of the Scriptures, by far the greater part of mankind have been led to worship Christ as God: consequently if Christ be not God, the Bible itself has led its thousands to a wrong object of supreme adoration. Was ever book composed of man so essentially misunderstood? Do not the Socinians themselves give the strongest arguments to the deists against the blessing of revelation.

This, however, not being the time to enter more fully into the controversy, I give the following observations, as outlines for farther improvement. Which of the names, titles, or attributes of the great eternal God are not given to our



God and Saviour also? Is God the Father called Jehovah? so is God the Son, Isa. xlv. 24. Is God the Father called Aleim? so is God the Son, Psal. xlv. 6. Is God the Father called the great God, and the only wise God? so is God the Son, Tit. ii. 13; Jude 25. Is God the Father the Lord of Hosts? so is God the Son. Is God the Father the Author and Giver of life? so is God the Son, who quickeneth whom he will, John v. 21. Is God the Father the almighty, the mighty God, and the everlasting Father? so is God the Son, Rev. i. 8; Isa. ix. 6. Is God the Father the Searcher of hearts? Rev. ii. 23, so is God the Son. Does God the Father receive the homage of prayer and praise from his creatures? so does God the Son, who never gave a single reproof to those that brought it, though repeatedly we find he was worshipped by men below, and as repeatedly adored by angels above. And are not these sufficient arguments to demonstrate this everlasting truth? and does not this prove him to be the express image of his Father's person? and was he lacking in a single attribute, how could he be his express image? Therefore my beloved brethren, we will glory in the Godhead of our Saviour, and gladly lay it as the grand foundation stone of the gospel, upon which our superstructure is built. We will make this place to resound with the honours due to his eternal name, as King of kings and Lord of lords.

The next observation that occurs respecting the person of Christ, is, that as we believe him to be the eternal God, so by taking our nature upon him, we believe him to be very man. This is the great mystery of godliness, God, manifest in the flesh. That God might be just, and yet the justifier of those that believe, he prepares a body for his well-beloved Son; in that body he fulfils his Father's will; as man he appears for men, magnifies the law and makes it honourable, by bringing in an everlasting righteousness, on the sinner's behalf. Nor has this truth been less opposed in ancient times,\* than the truth of his Divinity is opposed in the present day: all that are acquainted with the history of the earlier ages of the church know with what vehemence the error was promoted, that Christ, whatever he might be in appearance, was not really man, but the error being dead with its promoters, we pass it by, and hasten to consider the situation of mankind that rendered it necessary for

\* Such was the error of the numerous sect of the Manichees.



such a Saviour to undertake the recovery of our fallen race. This I not only dwell upon as a necessary introduction to the glories of the recovery, but that it may be recorded among you what I firmly believe respecting this awful truth, **THE FALL OF MAN.**

Man being created in a state of the most complete purity, was the delight of his Creator while he continued in that happy state; he presently fell, and became immediately obnoxious to his God. Sin being infinitely odious to the Divine nature, the creature that he made was no longer the object of his delight. All real good being instantly withdrawn, no principle of holiness any longer abiding in him, he is given over to the will of the adversary, is led captive by the enemy that first tempted him to rebel, who works upon his unruly passions, and completely deforms every faculty of the soul. Thus fallen, no wonder that it necessarily follows, that the imaginations of his heart are only evil, and that continually. How remarkably does universal experience prove the dreadful fact! Are we dreaming when we say a generation are found that deny the fall? Can they be serious? or what is to be believed if the fall is to be denied? As believers of revelation I first address them. We examine, for a little, God's character of man, and God knows man better than man knows himself: by him it is declared, "There is not a just man upon the earth that liveth and sinneth not. That the heart is deceitful above all things and desperately wicked, that, consequently, no flesh living can be justified in his sight. That if we say we have no sin, we deceive ourselves, and the truth is not in us. That if we say we have not sinned, we make him a liar. That we are born in sin, conceived in sin, dead in sin, sold under sin; that evil is present with us; that in us dwelleth no good thing; that all are gone out of the way; that all are become unprofitable; that there is none that doeth good, no not one; that there is none to uphold; that every mouth must be stopped; that all the world, both Jews and Gentiles, are become guilty before God," Eccles. vii. 20; Jer. xvii. 9; Rom. iii. 20; 1 John i. 8—10; John ix. 34; Psa. li. 5; Col. ii. 13; Rom. vii. 14, 18, 21; iii. 12; Isa. lxiii. 5; Rom. iii. 19. But why need I to multiply proofs? Were I to transcribe half the Bible, either directly or indirectly, we should see some fresh evidences of the fall. Which of the purest characters

of Scripture was not defiled by sin? What meant those rivers of blood under the Jewish dispensation, but as typical representations to the children of God, in those ages of the church, of their daily need of atonement, for sins innumerable, known and unknown, Lev. iv. 2; an atonement was ordered for sins of ignorance, committed against a God of infinite purity, who demanded an atonement of infinite satisfaction? What means that incessant voice of prayer mourning over the evil and punishment of sin, we find arising from every lip acquainted with God? Why such dreadful histories throughout the Scriptures, as rolls written, within and without, with weeping, lamentation, and woe, unless man was a sinner before God?

Again, let the history of the world at large be called to bear witness against itself. What are the contents of the annals of every nation under heaven, but alternate histories of misery and oppression? What rivers of innocent blood have been shed to please the pride of tyrants! while their poor deluded advocates, forgetting to serve that God in righteousness and true holiness who fills his throne above, have commanded the wretched slaves to obey the horrid mandates of these gods below, these dreadful monsters in human shape.

The millions of sufferers amongst the infant race shall next produce their testimony to the truth, who, though never having actually transgressed the laws of God, suffer in this world for their original guilt; and though we trust we have sufficient grounds from Scripture to believe that these are their only sufferings, yet sure I am their sufferings in this world sufficiently prove them to be sinners from the womb. All the groans of universal nature bring up the dreadful rear of punishments due to the sin of man from a just and holy God: nor needs the observation of St. Paul either proof or comment, which declares, that “the whole creation groaneth together, and travaileth in pain together,” till God shall put away sin by destroying its very being from the earth.

Such was the situation of ruined man, when God the Saviour came to redeem. In his body, prepared for him by almighty love, he comes; stands as the Mediator, bears on his own person all that was due to mankind from the justice of God, and fulfils those ancient prophecies recorded of him: for the Messiah was cut off, not for himself, but for

his people; thereby he finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness, Dan. ix. 24—26, on the sinner's behalf. Thus by the sacrifice of himself once offered, while he dies upon the cross, he bids the sinner live, and manifests himself as "the Lamb of God, that taketh away the sins of the world." Respecting this glorious work of redemption, with his dying lips he tells us, "It is finished," John xix. 30, while by his repeated word of promise we are invited to hang all our hopes upon him for grace in time, and for glory in eternity.

In this blessed name alone, my beloved brethren, I preach salvation amongst you: no otherwise wish me God speed than as He only is exalted by me as your All in all. Should I presume to preach to you in any other name, or point you to any other hope, avoid me as your enemy. You are ignorant indeed, if you do not know that you are sinners before God. As breakers of the law, I do not, I dare not point you to that law against which you have so repeatedly transgressed. Withdraw, therefore, every shadow of confidence that you may have on account of any thing you have done, or can do, as the terms of your acceptance. God is of purer eyes than to behold iniquity; nor can you stand when he appeareth: for "how can man be justified with God? or how can he be clean, that is born of a woman?"

It is Jesus that has "put away sin by the sacrifice of himself," Heb. ix. 26; nor need you fear the penalties of the curse, while you view Christ crucified the object of your faith, and make him the only plea for your acceptance before God. Never was justice so magnified before, nor mercy so conspicuously revealed: had the great Creator delivered up a thousand angels, there would not have been a sacrifice nearly equal to that of his not even sparing his well-beloved Son, when he stood as man for men, to bear the vengeance of his wrath. Oh the justice that demanded such an atonement! Oh the mercy that revealed such a salvation for a ruined world! And can sinners hear of such mercy, and resist it? Sinners doomed to die for sins more in number than the sands on the sea-shore. Oh what obdurate hearts must those be that can be proof against such astonishing love, and refuse to yield themselves to Him who paid so great a price for sinners so worthless and so vile! I beseech you, by the love of God, you that have



never yet been captivated by such grace, no longer to delay, but haste to be the first fruits unto the Lord this day in this place; the vilest are welcome; God help you to come!

Thus, agreeably to the language of our text, Christ crucified appears to be the substance of all that the gospel reveals for the salvation of mankind. And are real Christians to commence the followers of an humble, crucified Redeemer? and are all other gloryings to cease, “save in the cross of our Lord Jesus Christ, by whom the world is crucified unto them, and they unto the world?” Gal. vi. 14. O, then, what manner of persons ought we to be in all holy conversation and godliness, since being bought with a price we cease to be our own, but are bound by the strongest obligations to glorify God in our bodies and spirits, which are his!

Not only have we to adore our Saviour as our dying Lord, but as our risen Conqueror over all our foes; thereby it appears the victory is complete. All our enemies are now subdued by him who has led captivity captive, and lives to triumph over them all; death will he swallow up in victory, and the very existence of sin shall speedily be no more. Being thus exalted at the right hand of the Majesty on high, as God, he cannot change, like the sons of men; for with him is no variableness nor shadow of turning, being the same to-day, yesterday, and for ever: he rests in his love; therefore having loved his own, he must love them to the end. It is impossible that his intercession for his people can be inefficacious. We know the Father heareth him always, and that hereby the Father is glorified in the Son, and the Son in him. O the unutterable blessing of having such an Advocate with the Father to plead our cause before the eternal throne! Why should guilt ever again keep us from drawing near to God, while the sinner's Friend must be heard, whose plea must assuredly prevail? Sheltered from the penalties of a broken law, all that is due to sin is done away, as though it had never been: protected by that arm which is mighty to save, the power of sin shall not be permitted any longer to prevail; yea, we must and shall be holy, while the grand design of this salvation must assuredly be brought to pass. The death of Christ is the death of sin, and the grand procuring cause of holiness to the world; for he came to

“purify unto himself a peculiar people, zealous of good works,” Titus ii. 14. How, then, say some amongst you, that the doctrines of grace tend to make us lax in the rules of our obedience, or that from them may be advanced that detested principle, “Let us do evil, that good may come?” Rom. iii. 8. And how is it that these inconsistent objectors, false witnesses we are sure they are against that cause which with an humble confidence we are bold to maintain as the cause of Christ; how is it, I say, that with the same breath they can scoff at the severity of our morals, and yet, as setters forth of strange doctrines, represent us as enemies to morality? But are they really serious when they allege the accusation, or do they mean it is a bugbear to terrify the ignorant? I will not further expostulate with such as appear to be ignorant of what they say, or whereof they affirm, but only publicly declare I suspect their honesty in the base accusation, therefore, I am not so vain as to suppose that such can be profited by my arguments, who are predetermined to believe evil in opposition to all that can be said against it, but rather for the sake of recording my sentiments amongst you this day I repeat the old stale objection, “Shall we continue in sin, that grace may abound?” Rom. vi. 1. I answer, God forbid; it is impossible. The doctrines of grace provide just the reverse to what our enemies would represent. My text bids me to prove the point. Christ crucified is the wisdom of God, and the power of God to all that believe. The knowledge of Christ crucified will and must lead us into those paths of Divine obedience, whereby “wisdom shall be justified of all her children,” Matt. xi. 19; that by a consistency and uprightness of behaviour in every social and relative situation in life, the world may be constrained to cry, What hath God wrought! O the glorious consequences of this blessed salvation! and how peculiar to itself is that power which is called “the power of God unto salvation, unto every one that believeth,” Rom. i. 16. The Holy Spirit assumes the office of the sanctifier of the people of God: his sanctifying influences we are this day called to commemorate; and as all the life and influence of holiness in this world depend upon his agency, it cannot be said that a complete summary of the gospel has been delivered, unless some notice be taken of this blessed truth. Now the high and lofty One that inhabiteth eternity deigns to make the

humbled sinner's heart the place of his gracious abode. God can now, in a way of justice, through the salvation wrought out by the Son, communicate of his blessed Spirit to the heart of man. His holy nature takes up his residence within us, converting every faculty of the soul, enabling us to choose him as our portion. And in consequence of that happy choice, we love to run the ways of his commandments with a peculiar joy; yea, even with "joy unspeakable, and full of glory," 1 Pet. i. 8. Obedience is our heaven, and sin the only hell we know below.

Ye who were once dead in trespasses and sins, who thought of nothing but those ways that lead to death, ye know that the Redeemer having bought you by his blood, has wrought that change upon your hearts by the living principle of his grace within, which constrains all your sins to fall before you, as Dagon fell before the ark. While, like the worshippers of Baal of old, humbled under a sense of their idolatry, ye cast away your idols, and cry, "The Lord he is the God, the Lord he is the God," 1 Kings xviii. 39. Need ye therefore any longer tedious lectures from the dry moralist to tell you to do good? or rather will it not appear, being so gloriously changed by the power of God, ye find such freedom and delight in the ways of holiness, that ye need rather a bridle than a spur? It is with the liberty of sons, not with the bondage of slaves, ye are taught to obey.

O ye highly favoured servants of the living God, come forth and bear your united testimonies with me to what ye have felt and tasted of this glorious truth; tell me, I say, did ye love holiness, or did ye even know what holiness meant, till ye knew the gospel and loved the Saviour? Do ye not pant to be holy as God is holy? O blessed pantings, such as angels have, such as shall terminate in a state completely as glorious as angels enjoy! Go forth, therefore, my beloved brethren, and live for God; "Arise, shine, for your light is come, and the glory of the Lord is risen upon you." Let it now appear that you love Jesus too well to offend him, and that those sacred cords which bind angels to obey, have been twined around your hearts, and made you the willing captives of this most pleasant grace, for the love of Christ constrains you. Again through the influences of the Holy Spirit, sin, that dwelleth in you, is now no longer your delight; holiness is the object of your choice, while



the power of omnipotent grace must and shall prevail, teaching you to abhor that which is evil, and to cleave alone to that which is good, Rom. xii. 9. Yet again, methinks, I hear you say, we detest the horrid idea of being saved by a gospel that makes void obedience to the law; for we love the gospel, as it is God's grand method of revealing a power to the heart, whereby we obey the law. Most gladly, therefore, do we admit it as the rule of our life, and own ourselves under its eternal dominion. And as the law is not made void, but established by the gospel, we conclude it must be holy and eternal as God himself, binding every creature capable of obeying under its immense demands. We judge, therefore, that God can sooner cease to be, than to allow the least failure in the least degree; nor can any time change him who must be unchangeable in his demands, or erase transgression from his eternal mind, or cause him to dispense with that law which is holy and eternal as himself: consequently we detest the idea of a milder law than that he delivered to our first parents of old, and afterwards confirmed on Sinai to his Israel, lest we should say that a God of infinite perfections can, contrary to his own unchangeable nature, even permit or connive at a law that allows imperfections in his creatures. Nor dare we admit that strange fancy, however it may prevail, of the holy God being won by what some suppose to be the terms and conditions of our salvation, composed of faith, repentance, sincere obedience, or what not, (for as various are these conditions as those that propose them,) lest we should be found advancing a doctrine derogatory to the holiness of God; for all acknowledge this sincere obedience at best to be but imperfect: if imperfect, consequently sinful. We therefore, cannot admit that the infinitely pure and holy God can be pleased with that which has in it the nature of sin, and our arguments we suppose are abundantly strengthened by what we read in the Scriptures, of no other name being given whereby salvation is obtained, Acts iv. 12. And while we further read, that in man dwelleth no good thing, Rom. vii. 18, that without Christ we can do nothing, John xv. 5, we are apt to conclude all these supposed conditions vanish like smoke; and we are so vain as to think we can prove, that the philosophy of the doctrine is bad, and the divinity a thousand times worse.

Thus have I been attempting somewhat to expatiate upon the principal leading doctrines of the gospel, which I mean to make the subject of my ministry in this place: and however these blessed truths may appear foolishness to the world, yet to such as Christ hath chosen out of the world, they will appear to be the wisdom of God and the power of God, unto their eternal salvation. Deeply convinced of the evil of sin, may many be constrained to fly to our God and Saviour Jesus, trusting in his righteousness alone for pardon and acceptance, and receiving of the blessed influences of his Spirit, that they may be made meet to be partakers of the inheritance of the saints in light.

Suffer me to conclude with a word of application on the whole. Ye servants of the living God, I beseech you to speak his praise by devoting yourselves to his glory; that the blaspheming world may be brought to shame by beholding your good conversation in Christ. Mind your actions, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. Again, I request you, mind your tempers. In malice be ye children; parents, behold your children, and let them teach you to forgive. Though they may be angry one minute, they forgive and love the next. There is nothing more worthy to be inculcated than holy tempers. "Learn of me," says our Lord and Master, who was the pattern of meekness, "and ye shall find rest to your souls," Matt. xi. 29. Lastly, let me request you that are living in sin, by the love of God, to consider ere it is too late; "now is the accepted time, now is the day of salvation," 2 Cor. vi. 2; the arms of tender mercy are open to receive you. Fancy not that you lose your pleasures when you lose your sins, and that living to God will be an irksome task: no, blessed be God, thousands can declare, that they never knew what it was to be redeemed from misery till they were redeemed from sin. My whole soul prays, that God would make you of that happy number. Even so be it, Lord Jesus. Amen.

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